Gods Hatred against SIN AND WICKEDNESS.

Wherein is discovered the odiousness of the Sins of these times, as Pride, and Lying, Blood-shedding, and Wicked imaginations; Mischief, and false Witness, as Dissention, setters of strife and debate: very necessary for these times, and worthy to be kept in memory after ages.

Written by *Roger Hough.*

Psalm 119. 113. *I hate vain thoughts, but thy Laws do I love.*

Verse 115. *Depart from me ye evil doers, for I will keep the commandments of my* God.

John 15. 14. *Sin no more lest a worse thing befall thee.*

Ephes 4. 25. *Speak every man truth with his neighbour, for we are members one of another*

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READER

PEruse this book, consider well
The fruitful things that herein dwell;
Here is Gods Hatred against Sin,
That in the first man did begin.
Pride of Looks, and Lying Tongues,
Hands full of blood, Hearts that do wrong
Feet that run swift to Wickedness,
That mischief do, and false witness;
Those that speak Lyes, and sow discord,
All these are hated of the Lord.
Therefore if I may you advise,
Be Lowly, Civil, Just, and Wise:
Be humble, careful, circumspect,
In all your ways: do you reject
All Thoughts and Deeds of Actions evil,
Hate sin as you would hate the Devil.
Love righteousness, and follow Truth,
If you be Young, now in your Youth,
If you be Old, think't not too late
To enter into Heavens Gate.
To which if we once do ascend,
Our joys increase our sorrows end:
O that we might as Christians then
Walk in the way, even so, Amen.

God

Gods Hatred against Sin and wickedness.

Proverbs 6. 16. 17. 18. 19.

These six things doth the Lord hate, yea, seaven are an Abomination unto him.

A proud look, and a lying tongue, and hands that shed Innocent Blood.

A Heart that deviseth Wicked Imaginations, and Feet that be swift in running to mischief.

A false Witness that speaketh Lyes, and he that soweth discord among the People.

BEloved, he that will be preserved and spared from danger, must be watchful over himself, he must not be like the sluggard that Solomon speaks of, in the former part of this Chapter, at the 10th verse, crying out; Yet a little sleep, a little slumber, a little folding of the hands to sleep. For so saith he, shall thy poverty come as an armed man, verse 11. And as Cicero saith, The sloathful man sleepeth in his own want. And Seneca tells us that sloath is the Mother of poverty: the fruits and signs of the wicked man are comprized herein, as it was well ob-

served of one, who said: In doing nothing, men learn to do ill. Wicked men ever walk frowardly, v. 12. But he that will be had in acceptation with the Lord, must be watchful over his own soul, to provide in time of prosperity for times of Afflictions, as one that provideth in times of plenty, for time of want. And such a person is compared to the Aor, in the 7.8. verses of this Chapter, which having no guide, nor oversæer, nor ruler, provideth her meat in Summer, & gathereth her food in the Harvest, and therefore David speaking of the blessed estate of the Righteous, saith, Psal. 1. 3. And he shall be like a Tree planted by the Rivers of Water, that bringeth forth her fruit in due season, and whatsoever he doth it shall prosper. But saith he, verse 4. The ungodly are not so, but they are like unto Chaff, which the wind driveth away. Therefore the ungodly shall not stand in the Judgment, nor sinners in the Congregation of the Righteous, for the Lord knoweth the way of the Righteous, but the way of the ungodly shall perish: The Lord hates ungodliness, and the ways of sinners are abomination to the Lord, the Lord abhors sin, and more especially these sins mentioned in this Text of Scripture. A proud look, and a lying tongue, and hands that shed innocent blood, a heart that deviseth wickedness, and feet that are swift in running to mischief,

a

false witness that speaketh lies, and he that soweth discord amongst brethren: And that I may discover unto you the filthiness and odiousness of these sins, I shall here speak of them in their order as they are here situated, and presented to your view, that so I may plainly shew you Gods indignation & hatred against them; and also Gods hatred against all sins whatsoever. God hates all manner of sin, and sin is odious unto him. Therefore I shall endeavour at this time to present to your view: I say first, the loathsomness and filthiness of sin, and all manner of sin. And Secondly, I shall endeavour to present you with some few loving exhortations to fly your sins, I mean to perswade you to hate your sins, as they are the very enemy of your poor souls.

Nay, let me tell you, sin is that enemy that will destroy souls, it is that will cast you out of the favour and love of God.

But first, The Lord hates a proud look, *Prov.* 24. 4. A high look, & a proud heart, & the plowing of the wicked is sin: It was well observed of Augustine, when he said, Pride Envy, and Impatience, are the three capital enemies of mans constancy. For consider, in the end the Lord will pull down high & lofty spirits, *Psal.* 18. 27. But thou wilt save the afflicted people, and wilt bring down high looks. Consider this soul, if ever you intend to receive

mercy at the hand of God: do not deceive your selves, the Lord that made you looks upon you, and sees you, he beholds all the Inhabitants of the Earth, *Psal.* 33. 14. He looked upon the Earth, and it trembled, Psal. 104. 32.

Secondly, A lying tongue the Lord hates, a lying tongue is but for a moment, *Pro.* 12. 19. A poor man is better than a Lyar, *Pro.* 19. 22. Lying is a most hainous and filthy sin, & much used now a days: through a Lye Joseph was cast into Prison, & St. Chrysostom sent into Banishment: Cyrus once told the King of Armenia, that a Lye deserved no pardon, & indeed the Scripture is very full to that purpose, *Rev.* 21. 8. And all lyars shall have their portion in that Lake that burneth with fire and brimstone, which is the second death. Consider beloved, here is the written Word of God against lyes, *he that speaketh lyes shall not escape.*

Thirdly, Hands that shed innocent Blood. That is also hateful, the Lord hates wicked and blood-thirsty men, Isa. 1. 15. When you spread forth your hands, I will hide mine eyes from you, and when you make many prayers I will not hear, your hands are full of Blood: Hear this, all you that live in your Sins and wickedness, it is your Sins & Iniquity that defiles you & stains you with the blood of soul-murder, & so your hearts being full of iniquity, your hands are full of blood, Isa. 59. 2. 3

But

your iniquities hath seperated betwixt you and your God, and your sins hath hid his face from you, that he will not hear; your hands are defiled with blood, and your fingers with iniquity; your lips hath spoken lyes, and your tongue hath uttered perverseness.

Fourthly, A heart that deviseth wicked imaginations, the Lord hates. Wicked imaginations are a fearful and wicked sin for persons to live in. God destroyed the old world because of that very sin, when God saw the imaginations of the heart to be evil, and that continually, Gen 6. 5. And God saw the wickedness of man, that it was great throughout the Earth, and that every imagination of the thoughts of the heart was only evil continually: And it repented the Lord that he had made man, and it grieved him to the heart. Therefore the Lord for that very sin destroyed the old world, as you may further see in the same Chapter. Therefore happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief. *Prov.* 28. 14.

Fifthly, The Lord hates Feet that are swift in running to mischief. Saith Cicero, Where men do all that they will, they indeed presume to do that they should not. Ps. 94. 20. Shall the Throne of iniquity have fellowship with thee which frameth mischief by a law? and Prov. 1. 16. For their feet run to evil, and make haste to shed blood, Prov. 11. 27. He that diligently

seeketh good, procureth favour, but he th
seeketh mischief, it shall come unto him.

Sixthly, A false witness that speaketh Ly
the Lord hates, and such a one is an abomi
tion unto the Lord, Prov. 19. 5. A false wit
shall not go unpunished, and he that speake
lies shall not escape, Exod. 23. 1. Thou sh
not raise a false report, put not thine ha
with the wicked to be an unrighteous wi
ness, thou art commanded not to bear fa
witness against thy Neighbour, Mat. 19.
O consider, ye are guilty of the breach
Gods Commandements, that bear false wi
ness against your neighbours, and you co
mit abomination in the Eyes of the Lord.

And lastly, He that soweth discord among
brethren is abomination to the Lord. Consi
this all you that are Tale-carriers, & Medler
of other Mens matters; Numb. 32, 23. Be
sure your sin will find you out. And Solomo
saith, A faithful witness will not lye, Prov. 14
5. Saith David, Whoso privily slandereth
his Neighbour, him will I cut off, & him that
hath a high look, and a proud heart, him will
not suffer, *Psal.* 101, 5. And thus you may
see, beloved, that these sins are hateful and a
bominable to the Lord, and though hand joyn
in hand, the wicked shall not be unpunished,
Prov. 11, 21.

So that hence we may hear that all sin is

teful unto the Lord, and the Lord will se-
rely punish all Sinners that live and die in
eir Sins unrepented of: and now to apply
ese to our considerations, I shall as briefly
I can speak to you from them.

And first of all Pride of heart is spoken of
the looks, Mat. 12. 34. Out of the abundance
the heart the mouth speaketh. The eye see-
g, the heart conceiveth, & then the mouth ex-
resseth: Saith Augustine, A wanton eye is a
essenger of an unchast heart, *Luke* 6. 45. An
vil man out of the evil treasure of his heart,
ringeth forth that which is evil, for out of
e abundance of the heart the mouth speak-
th. Pride is often seen and heard in the word:
our words hath been stout against me, saith
he Lord, Mal. 3, 13. Proud Nebuchadnezzer
oasted himself in his words: saying, Dan. 4,
0. Is not this great *Babylon* that I have built
or the house of the Kingdom, and the honour
of my Majesty.

2ly. Pride is seen in the actions, the Daugh-
ters of *Zion* are haughty, and walk with
stretched-forth necks, and wanton eyes, walk-
ing and mincing as they go, and making a tink-
ling with their feet, *Isa.* 3. 16.

Thirdly, Pride is seen in the Apparel and
fashions of the times, and so Herod arrayed
himself in gorgeous Apparel, and Dives was
clad with fine Linnen and Purple, and fared

de-

deliciously every day. Beloved, consider, G
will call you to account for this sin of P
and God will bruise you for it, if you do
repent of this your Pride. O that you w
but seriously consider this, all you that li
this sin of Pride! Whose eyes is it that
doth not drop down floods of water?
heart is it that is so hardened, that it will
be touched with this Hammer of the W
Sinners, if you continue and dye in this
of Pride, what do you think will become
your precious souls, in the great day of
Lord, when this very sin shall be laid to y
charge, and you shall be Arraigned at the
of Gods Justice for it: Sure if you do not
pent of this devilish Sin of Pride you ma
down to eternal misery, with the Devil t
first invented it: Pride is the root and o
nal of all other Sins, and the Devil was
first that ever committed it. Now look ab
you Sinners, all you that live in drunken
and prophanness, and yet Pride your sel
in these Sins: you that are Drunkards, c
reckon and tell others what you have d
in your drinking, how many Cups you dr
at such a time together. and yet were n
drunken: and you saw such a man drunk
and such a man sick, and such a man you ma
your scorn and laughter at, because ye co
not indure to drink so much as you have don
an

you have spent so much in Ale, and so
ch in Wine, and so much in Sack at one
; and have been in such and such compa-
and have drunk this health, and the other
th. Ah! poor souls, it will not be so with
when you come to appear before God, and
e things be laid to your charge, and you
e to be tumbled down into eternal woe &
ry for ever: And also you that are swear-
, that prophane the Name of the Lord at
ry word, by your swearing; some there are
are so ready in this sin, that they can hard-
speak without swearing an Oath, and yet
ll not be perswaded that they do swear at
to give any offence; either they say they
not swear so great oaths as others do, or
e they say it was but in their haste, and they
e the Lord will not be offended for that, or
e they say many a better man, or many a
tter woman than they either are, or may be,
th sworn as great oaths as they have done,
. But consider souls, the Scripture saith,
at. 5. 34. Swear not at all. Now our blessed
aviour tells us more. v. 37. That whatso-
er cometh of more than yea, yea, and nay,
y, is evil. Now consider this all you sinners,
ach. 5. 3. Every one that sweareth shall be
n off. Now here is a lesson for you that love so
uch this sin of Swearing, God will meet
ith you either at one time or other, and will

reward

reward you and scourge you for it, Jer. 3, 10. saith the Prophet there, because of Swearing the Land mourneth. And Mal. 3. 5 there the Lord saith, he will come against, and be swift witness against Swearers & adulterers. O Consider this, God hath a perfect hatred against your sins, God hates thy sin & my sin, every sin committed against him, and therefore it is good for every soul to look about to its standing; look about you, all you that are sinners, that are common drunkards & swearers, adulterers, murderers, and back-biters, hard-getters, lyars, and prophane persons, athiests, and despisers of Gods people, for it is to you sinners that I speak unto, and it is to you only that God pronounceth his sore displeasure against, Rev. 21. 8. But the fearful, and unbelieving, & abominable Murderers and Whore-mongers, and Sorcerers, and Idolaters, and all Lyars, shall have a part in the Lake that burns with fire and Brimstone. O consider unbelievers this dreadful sentence you have here a portion prepared for you, but it is in misery, it is & will be a portion of misery, a portion of woe and of sorrow without measure, such a portion as will be everlasting: it is not for a day, or for a year, or for a 1000 y. but it is for ever, you shall endure weeping and wailing & gnashing of teeth for ever in unmeasurable woe & misery: O sinners

there

refore if you have any space, if you have a-
y care, if you be not so hardened in your sins
at you cannot repent take so much pains as
return from your former ways and courses
d repent; if you will but come with repent-
nce & godly sorrow for your sins, you shall in
wise be cast off, come unto God in the name
f Jesus Christ, beg pardon for your sins, come
ith a purpose and strong resolution to leave
ur sins, and resolve to become new Crea-
res, and though you should suffer for it
flictions and scoffs of the wicked men of the
orld; yet come, though your friends should
and afarr off, and though your kindred of near
lation should hate you for it, yet come, say
nto God, though thou kill me yet will I trust
n thee. Sinners, consider, if it were possible
ou could live the years of Methuselah, in as
reat pleasures as ever any man did live in,
as perfect health as ever any man had, in
s great riches as ever Crœsus had, and in as
uch honour as ever Solomon had; nay, if a
an could enjoy the whole world at his plea-
ure, yet it is nothing, a thousand years are
on expired: But when you have been in hell
illions of thousands, your punishment is ne-
er the nearer end, and your sorrows are ne-
er the less. Consider this, Oh all you Lyars
hat make it a practise to lye, and set debate
nd dissention amongst Brethren & Friends,

all

all you that love this sin of Lying, and lik
it, to you I speak, the Lord hates your sin;
Lying tongue the Lord hates, Psa. 63. 1. T
mouth of him that speaketh lies shall be sto
Psal. 40. 4. Blessed is the man that maketh
Lord his refuge, and respecteth not the pr
nor such as turn aside unto lies, Prov. 12. 9
lying tongue is but for a moment. Oh sinn
consider what profit have you in these th
you may be ashamed to appear before G
your lies will one day throw you down
Hell without Repentance: what hope ca
lyar have, that hath this fearful Sentence p
nounced against him? All Lyars shall h
their portion with unbelievers, in the lake t
burns with fire and Brimstone: No one th
worketh abomination, or maketh a lye, sh
enter into the Kingdom of Heaven. Consi
this oh! all you that are common great Ly
and count it but a small sin to tell lyes, yo
lyes, if you live in that sin, will undo your p
cious souls, your lyes will turn again up
you, and witness against you: Lying was t
Devils sin at the very beginning, and the D
vil is the Father of all lyes, John 8. 44. Ye
are of your Father the Devil, & the Lusts
your Father will ye do. He was a murder
from the beginning & abode not in the truth, b
cause there is no truth in him; when he speak
eth a lye, he speaketh of his own, for he is
lyar

[illegible], and the Father of it; and indeed it hath [illegible]en oft in my thoughts, how great this sin of [illegible]ing is at this day, and how little persons do [illegible]gard it: Is it not sad to see a time wherein [illegible]en bend their Tongue like a Bow to speak [illegible], Jer. 9. 3. Oh souls, if you would but con[illegible]der of it, it might make your hearts to [illegible]mble to think of that filthiness of this de[illegible]lish sin of lying, this soul-destroying sin that [illegible]akes you right the devils children, and fits [illegible]ur souls for misery in hell for ever: consider [illegible]is you that are Parents, keep your children [illegible], & teach them to speak the truth, fore-warn [illegible]em of evil, use the means God hath appoin[illegible]ed you to use, instruct them in the fear of the [illegible]ord, teach them to speak the truth, Prov. 22. [illegible] *Train up a child in the way that he should walk, and when he is old, he will not depart from it.* I press this the more because that at this time, lying in a common sin with many especially amongst Children, little Children can learn to lye as soon as ever they can learn to speak, they can presently learn to excuse themselves by making lyes to their Parents. Beloved, lying is a sin from the beginning, it was the very first branch that ever sprung from Pride, the Devil first Prided himself, & then by founding a lye, overthrew our first Parents in Paradise, therefore my desire is

that

that all that hear or reads this shall [illegible] leave this Sin of Lying, learn to speak [illegible] man the Truth, and forsake the way of [illegible] Ephes. 4. 15. Consider Sinners, Swearers, Drunkards proud Persons, Thieves, Murderers, you that are such Sinners, [illegible] hands are full of blood: the Devil first our pride caused a branch of lying to spring up, [illegible] so overcame our first Parents, and murdered their souls: For man being created in Innocency his blood was innocent but through the delusions of Satan, transgressing the Commandment the Lord had given him to obey he made him liable to death, and murdered himself and his Posterity: beloved, no Sinner can be innocent, Psal. 5. 6. *Thou shalt destroy them that speak leasings, the Lord will abhor the bloody and deceitful man.* Consider this you worldly rich men, you that are outwardly rich, but poor in Grace: Isaiah cryes out against you, Isa. 3. 15. *What mean you that you beat my people to pieces, and grind the faces of the poor? saith the Lord of Hosts.* Consider this all you that care not so you can get gain if the poor starve: you covet after the World as if it were your rest, and for ought I know it may well become your portion here & hereafter it may bring you down to misery.

O souls! For the Lords sake consider you that are thus bloody minded, you have a great

that

rein this Judgment, blood defileth both
u and the Land wherein you Inhabit, Num.
33. *bloody persons shall not live out half*
their dayes. O Sinners, that you would but
riously consider this; if thou be a Wicked
rson, but it may be that though thou be a
mmon prophane Sinner, thou wilt acknow-
ge no less, but that thou hast been drunk,
that thou art subject to swear now and then
Oath; but happily thou (it may be) wilt say
u never committed murder in all thy life,
ou art not a murderer, thou art not guilty
such a Sin, thou art free from murder, and
e from blood. But I tell thee soul; while
u livest in any known Sin, thou art a
rderer of thy own soul; doth not the Scrip-
re say, no unrighteous person shall enter
to Heaven; doth not our Saviour Christ say
at except you repent, you shall all likewise
rish; and he that believeth not, is condem-
d already: How canst thou conclude then,
t that thy soul is murdered, and who is the
rderer but thy self? Consider this all you
at be outside Christians, formal and out-
ard Professors; and all you that have evil
arts to devise wicked imaginations; con-
der you that imagine deceit all the day long,
Gen. 5. 6. Therefore consider this Sin is
teful, and how this sin doth accord with all

other ſins, any rational man may well t
ceive.

The Lord help us to be watchful over
own hearts: And let me adviſe you to
one thing, to ſtrive to caſt down every
ed Imagination, and every high Thou
1 Cor. 10. 5. Let none imagine evil a
his brother in his heart, *Zach.* 7. 10.
none imagine deceit all the day long, bu
every one labour and ſtrive to the utter
of their power to endeavour to do that w
is good and upright in the ſight of God.
gain conſider: You whoſe feet are ſwift
running to do miſchief, God may in due
meet with you in your wickedneſs:
it not be cauſe of great ſorrow, and mourn
to ſee how forward ſome perſons are at
very day, to run to any manner of Sin:
Drunkard, how forward he is to run to
Tavern, the Gameſter to the Game he
delighteth in, the Swearer he proceeds on
his ordinary courſe of Swearing: and
Lyar he abounds more and more in his
liſh practiſe, and every Sinner in ma
way for his Sin, and exulting himſelf th
in, Prov. 10. 23. It is ſport for a Fool to
miſchief.

Wicked perſons delight ſo much in
chief, that it is a ſport for them to do
ch

lef, it is their delight, therefore they run to , Prov. 14. 9. Fools make a mock at sin, but ong the Righteous there is favour.

Consider you also that bear false Witness ainst your Neighbour, by your Lying and your speaking evil: you also will the Lord e a controversie with, your Sin also doth Lord hate, and you also will he reward rding to your doings Num. 32. 25. Be your Sin will find you out, God will have Controversie with you, and you shall not ape. you are commanded not to bear lse witness, yet you do it and it may be you it against your Neighbour too, and when u thus do break the Lords Commandement, u are sowers of discord amongst brethren. rod. 20. 16. And the Lord will reward you your evil: 1 Cor. 3. 8. Every man shall ceive his reward according to his doings. Beloved, I would desire you seriously to nsider it, the Lord hates Sin, and every lse way is abomination to him, and there- re my advice is, that you would strive and bour to avoid Sin, as your utter Enemy; d as it is the Enemy of your souls, and in e end will destroy you for ever, God ends his Servants, the Ministers of the Gospel unto you, to warn you of your Sins, er. 44. 4. How be it, saith he, I send unto

you

you my Servants the Prophets, Rising ea
and sending them, saying, O do not this ab
minable thing. Beloved, Sin is an abomi
ble thing, and therefore I would desire
Sin might be beaten down, and as it
trodden under foot. Oh have nothing to
with any Sin, it is the very enemy of y
your Souls: And now Christian Friends,
humbly desire you, that you will accept
these few loving Exhortations, which I
here lay down, and so conclude.

First, Seeing that Sin is that which
Lord hates, and that which will without
Lords mercy destroy your precious souls,
you labour to destroy your Sin, hate
with a perfect hatred: when any Sin plea
it self unto you in a fair Garb, consider w
the wise man saith, Prov. 14. 34. Sin is a
proach to any Nation. Consider and pon
and say thus to thy self: If Sin be a repr
to any Nation, then if I commit Sin it w
danger the life of my precious Soul: Say
the Prophet David said, in Psal. 101. 6. M
eyes shall be upon the faithful in the La
that they may dwell with me. He that wa
eth in a perfect way, he shall serve me. C
off all manner of Sin, let not Sin reign
your mortal Bodies, let not Sin rule o
you: Sin is as it were a Cart-rope to d

to Destruction, Isa. 5. 18. Oh therefore watchful and forsake your Sins, count ...m your utter Enemies, give no way nor ...rty to Sin, Prov. 1. 10. My Son, if Sin... ...s intice thee, consent not. O that every ...nner would turn so to this Scripture' con... ...nt not to commit sin upon any terms, let no ...ticements prevail with you, to commit ...in. Consider in what estate man was at the ...st, Created in Paradise, and then consider ...hat estate man was in having fallen.

First, Consider what estate man was in at ...e first: at the first Man was Created in the ...mage of God perfectly holy and happy, Gen ...27. A most blessed and a happy estate, where... ...n a man might enjoy the presence of God, and ...ommunion with God, and perfect liberty in ...aradise, a most blessed place, free from sor... ...ow, free from cross, or loss a place of peace, ...herein a man might freely enjoy every ...hing but Sin; but having once Sinned, he ...ould not enjoy any thing at all, he must be ...ast out, he could not enjoy the place it self.

Secondly, Consider what estate Sin made ...man in, it made him dead in it, Gen. 2. 27. In the day thou eatest thereof thou shalt dye the Death, Man in his first estate by creati... ...on, was a living soul, verse 7. but having Sin... ...ned. he became dead in Sins and Trespasses.

But

But I cannot stand upon this point, to [illegible] you how man became a bond-slave to Sa[illegible] and a Child of Wrath, &c. But must proce[illegible]

Secondly, Love every good and holy [illegible] frequent the company of Gods people, la[illegible] ever to be in company with such as fear [illegible] Lord: for with the holy thou shalt be holy [illegible] with the Perverse thou shalt learn perver[illegible] nels.

Consider, That God hath chosen his [illegible] ple in Jesus Christ, that they should be h[illegible] Ephes. 2. 4. God is a holy God, and therefo[illegible] Holiness becometh his house, and his people [illegible] Learn therefore, saith Christ, of me, for I [illegible] meek and lowly, and you shall find rest [illegible] your souls, Mat. 11. 22.

Thirdly, Forsake evil Companions, [illegible] Drunkards, Swearers, Whore-mongers [illegible] and Adulterers, Brawlers, Lyars, and [illegible] lators, and every one in whom appears evi[illegible] forsake Pride and proud persons, 1 Thes. [illegible] 22. Abstain from all appearances of evil, ha[illegible] nothing to do with sin, but flee from it a[illegible] from the Devil, kill it in every appearance [illegible] and constantly hate it.

Fourthly, Dally not with any bosome Sin [illegible] that you are in love with, it may be you ha[illegible] some Sin wherein you delight, but though [illegible] he so cast it away, have nothing to do with [illegible] it;

if it be as dear to you as your right eye, ck it out and cast it from you: Yea, if it be useful to you as your right hand, cut it off cast it from you. Mat. 5. 29. 30.

Lastly, To conclude, Close with Jesus hrist, put on the Lord Jesus Christ, and ke no provision for the Flesh, Jesus Christ a comely Garment, O therefore imbrace m, that he may imbrace you: Lay hold on sus Christ; and though thou hast grievously ended, do so no more, Rev. 2. 5, Remember om whence thou art fallen, and repent, and me home to God in the name of Jesus Christ d be humbled before him: Sin no more lest worse thing befall thee. Strive to enter in the straight Gate, that shall lead thy soul to erlasting happiness, and bring thee unto aven in the end, where there is pleasure unfailed, and Joy unspeakable, World without end. Amen.

THE

THE AVTHOR TO THE READER

R edeem the time while thou hast space,
O nly to God for pardon pray;
G ive him thy heart, and beg his Grace,
E ver to guide thee in his way:
R epent and seek him every day.

H ate Sin, and every evil thing,
O nly upon thy God depend;
U nto him that is Heavens King
G ive praises due, world without end,
H e'l save thy soul, and thee defend.

From Old *Alderley* in
Cheshire, Sept. 29.
1660.

FINIS.